

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 8, 1836.

For the Intelligencer.

REV. S. S. JOCELYN'S REPLY

TO THE REV. LEONARD BACON.

Dear Sir,—After reading with care, your letter to me in the Religious Intelligencer of the 10th of Sept. in answer to my remarks on your sermon, on the 8th Commandment, as applied to slavery, in a previous number, (being delighted with the excellent principles laid down in the six principal heads of your sermon, as quoted in your letter,) I was no less disappointed, than on the former occasion, to see with what labor you apparently endeavor to escape the appropriate application of these strong positions of justice and equity, and in what manner you meet those who would urge these principles to their legitimate results. In your letter, near its close, you observe,—“You or your collaborators may call this a defense of slavery;” and then to people blind enough to be imposed upon by names, it may seem as if the matter were ended.” By a cursory review of your letter it may occur to you that you have depended too much up-

on the method which you have supposed peculiar to abolitionists. It is indeed unfortunate to depend upon mere names if they are not correctly applied. To be called by hard names, and to be classed with agrarians and revolutionists, as those terms are intended to be understood, may seem quite difficult to be borne, but so much harder things for arguments have so often been used with abolitionists, that they have become perhaps too indifferent to their influence. It is a great mistake, however, if this method is ever resorted to by any person to end an argument; for few readers, especially of religious periodicals, can be supposed to be so blind as to be deceived in this way.

In your sermon, under the 2d head, you affirm, that “By a law of nature, labor is the property of the laborer;” and under the 3d division, that “*This law is sometimes suspended in appearance when it is not in fact;*” and under the 4th division, “*That this law of nature, by which labor is the property of the laborer, cannot be set aside without the violation of natural right, which is sin.*—Suppose a statute were enacted to prevent laborers here in Connecticut from getting a fair equivalent for their labor; fixing a low tariff of prices for the various kinds of work; twenty-five cents a day for agricultural laborers, fifty cents a day for mechanics,—and compelling the laboring man to give his labor for those prices; that would be sin. It would be the State stealing from one class of its citizens to give to another class.” Again; of slavery you say, “The system is one, the theory of which annihilates the property of the laborer in his own labor. It declares respecting two millions of the inhabitants of the land, not only that their productive agency shall not be at their own disposal, but that the exertion of their faculties shall in no wise redound to their own advantage. This is simply stealing. The system is a system of rapine.”

That American slavery, taken in the whole, as it exists in practice, is such a system, you will hardly deny, whatever individual exceptions you may make. Now, if a State is stealing from one class of its citizens to give to another class, or if individuals are stealing for their individual advantage from others, the simple question between us is: Shall the robbers restore that which they have robbed, or the value of it? I do not ask whether they shall make four fold restitution as Zaccheus did, but shall simple restitution be made? I do not demand interest on the property stolen; I do not claim damages for all the evils which flow from this robbery to the men, women and children, in their being deprived of the blessings of education, domestic comfort, and personal improvement, and the acquirement of all that civilized man calls dear; I have only taken the lowest ground, and claimed the right of the slave to restitution;—I have claimed it in accordance with your positions above given. Mr. Garrison has done no more.

In the progress of your remarks in your letter, you sadly deviate from your principles. The evidence is on the 232d page of the Religious Intelligencer. “I am not

endeavoring to make out that the enslaved population of the South have no claim on the score of unrequited toil. On the contrary, I believe that they have a claim,—a claim augmented by every year of oppression. Theirs however is a claim not directly upon the wealth of the nation, but on the compassionate affection and active energy of the nation. *The debt which we owe them is a debt, not of money nor of lands, but of love.* If you intend to apply this latter remark to the master, in the slave states of this country, I remark that it is indeed a strange sentiment, and a virtual relinquishment of your first position. It must be understood to apply to slave-holders, or it has no bearing upon the point in dispute. For I have never contended, nor has Mr. Garrison, that the business of making restitution for individual or state robberies, is the business of the nation. What is our duty as a nation, is one thing; what is our duty as honest individual citizens, is another; and what is the duty of those who have for generations lived by the robbery of the poor, is still another thing, and the entire thing, so far as the question between us is concerned. Shall it then be distinctly understood, that the man who has kept back the hire of the laborer by fraud, or by direct and complete oppression, when called upon to render that which is "just and equal," instead of paying in money or lands or some thing which is of pecuniary value, may turn round and say that he never expected to settle such a claim by any pecuniary compensation but will *pay it in love and only in love*. Let this method of paying debts be resorted to, and with protests against the claims of the creditor, among even savage nations, and there would be found just principle and good sense enough to put down such a mode of settlement. Let such pretensions against pecuniary claims be brought into courts of equity with the offer to settle with love alone, and a man would be regarded as beside himself. There are some things which nature itself teaches, which all the sophistry in the world cannot mystify. Who can convince the common mind that there can be a just rule which shall require the laborer to pay all his debts in something of pecuniary value, whilst the employer and capitalist need pay him in no such way, but in love? He will say "it is a poor rule which does not work both ways." How strange it would appear to the capitalist, if the laborer should, when indebted to him, demand the privilege of paying *in love and only in love*. Such pay would appear too dubious to the capitalist, and particularly if the laborer had never cancelled a debt due to the capitalist.

In order to furnish an argument against me, you have attributed to me a doctrine which I have never held or asserted. It will be necessary only for me to make this evident, to show that all your illustrations and inferences dependent upon such doctrine are quite superfluous.—Your charge is that I teach agrarianism, and that one of my arguments "is a reiterated assertion of the principle, *that the labor of human hands is the only productive agency, and that therefore all the wealth in society belongs of right to the operatives.*" Now, sir, although labor is the grand and active cause of wealth, I have never contended that therefore all the wealth in society belongs of right to the operatives. By reference to my remarks upon your sermon on the 150th page of the Religious Intelligencer, you will find this declaration of mine, in view of one of your principles. "*The position was a correct one, that the laborer was not entitled to all the results of his labor in all cases; although in some cases, it might be easy to show that an outraged man whose labor was uncompensated, had a claim to vastly higher indemnity than the results of his labor.*" Again on the right of laborers to compensation for work upon a building where the labor was more expensive than the materials, in some cases the just claim of the workmen would overgo the price or intrinsic value of the whole building. This of course is an extraordinary case, and illustrates the position that the laborer is entitled to his wages, irrespective

of the profitable results of his labor; but it is only his just claim: and what is that just claim? Why, fair wages. Because a man may be disposed to employ labor foolishly, it is no evidence that the laborer has no claim to full compensation for his labor. Is it agrarianism to assert that the laborer should be paid even if the house must be forfeited or sold to secure the debt?

Again, I supposed it would turn out that the whole territory, and entire property of the South, would compensate *but a fractional part of the labor of the generations of slaves whose toil and sweat and blood has never yet been compensated*; and affirmed that the present generation have a claim to more. Was this claim to all the results of their labor? Not at all; but for *labor uncompensated*. Here let me apply your rule of the valuation of labor under the 6th division of your sermon. "*The value of labor is just what the labor can be sold for in fair and open market.*" By this rule, and not by all the results of labor, do I maintain the doctrine of an appropriate compensation above named. The valuation of labor by slave-holders who hire out their slaves, will answer all my purposes in argument. Suppose the price of labor by a mere laborer is 75 cents per day, and that of his wife and children is sufficient to support themselves; as is the case on cotton plantations. Children, of twelve years of age, perform the work of a man in cotton picking, and women work like men in the field much of the time. The actual expense of supporting the man slave is not over fifty dollars per year. The value of his labor per year, at 75 cents per day, allowing 300 days to the year, is \$225; and the part of his labor, at 75 cents per day, kept back, is \$175. I am informed by a planter, that ten effective hands are required to 100 acres, so that on a cotton plantation suitable for thirty effective hands, 300 acres would be required. In the principal cotton growing States, land is worth, for cotton planting, from \$3 to \$20 per acre; perhaps a fair average price would be \$8 per acre. Three hundred acres cost, say \$2,400. But lest our estimate of land be too small for 30 effective hands, with the ordinary number of women and children, we will increase it to 500 acres, which would cost \$4,000. The value of the labor of 30 effective hands per year, is 6,750. The excess after deducting \$1,500 for their support, is 5,250. Lest this sum should seem too large, and to remove all difficulties, let it be reduced to \$4,000, which sum is sufficient to pay the whole cost of the land. The fixtures for the slaves, and all buildings for a plantation in the cotton districts, may cost from \$3,000 to \$4,000. In one year it is evident that the amount kept back from the mere price of labor, after deducting the expenses of the laborers, pays for the land; and in two years for land and all the buildings and the other outfits. I am under no necessity of showing how soon they will earn their own price in the same way as I have shown that they do the land and fixtures, by the surplus accruing after the 1st and 2d years. The doctrine of your sermon denies the right of the slave-holder to hold men as property, as capital, consequently they are only to be regarded in the light of laborers who are entitled to compensation. It will be seen however that but a few years would be required to pay for land, fixtures, and slaves, from the price of labor, after deducting the expenses of the slaves.

You remark towards the close of your letter, "every master who would be sure that he gives to his servants that which is just and equal in reference to the eighth commandment must open an account with them either as individuals or as families, or as a body, giving them credit on his book for all their labor at the market price of such labor, and on the other hand charging them with all that he does or expends on their account: and whatever may be the balance in their favor, he is bound to consider himself indebted to them in that amount. Now suppose this account had been kept with the slaves, how many equitable titles would this have acquired to their master's property. The masters have ever had sagacity enough to

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see what would be the result of keeping such an account for such ends, and, in view of consequences, prudently declined. How convenient not to keep accounts with unpaid laborers. Suppose it could be practiced here: and suppose a law should be made that the accounts of laborers against their employers need not be regarded, and that when their claim amounted to more than the value of the property of their employers, the man that had fared sumptuously on the toil of the laborers and had still his property left, as a partial representation of the value of the uncompensated labor kept back by fraud, might hold it inviolate: suppose, however, that inquisition should be made for the poor, and the law of robbery was in a fair way to be changed; no doubt the men who had "lived in pleasure, and been wanton; who had nourished their hearts as in a day of slaughter," would take the alarm and cry out *agrarianism*, and assert most confidently, in your language, that "*property acquired under law is always to be held sacred.*"

In reference to what you call my main argument, summarily stated to suit your inferences and charges,—that "The planter, by means of the labor of his slaves, becomes the producer and possessor of great wealth; therefore the wealth produced belongs to the slaves," I remark, that the facts stated by me in that connection, went to show at least that when the profits arising from the cultivation of the land by means of their labor, principally if not entirely, amounted in three or four years to three times the value of the plantation; that in a generation without compensation they must have at least a very fair title to the plantations. And although I have before stated, that "the laborer is not entitled to all the results of his labor in all cases," I do unhesitatingly assert, that if it can be said of him that will not work, "neither shall he eat," that he who will not pay the laborers wages for their labor, ought to have an injunction laid upon his property and the products of their labor, until the debt be paid; and if, as I have proved, fair wages in process of time would amount to more than the entire value of the property or capital of the planter, he can, on no principle of honesty, deny the claim of the laborers, if made, to his property.—Without going into the question how much the claim is increased by all the wrongs, the untold miseries and ruin of the enslaved, kept in ignorance and brutality; of circumstances peeled and bruised and bleeding; denied the blessed word of God and the light of life and hope:—without inquiring what the just claims of white Americans in similar circumstances would be, I remark, that there will no doubt be room enough for the claim of the slaves to their master's love, after their acknowledgement that, in view of the pecuniary claim of the uncompensated slaves, should they be urged upon them as honest men, they would be as destitute of property as the slaves are now of liberty.

Should any exceptions be taken to my calculations, price of labor, &c., I observe, that I have no doubt given the present price of labor low enough. If wages were lower a few years ago, so was land. Even if the price of labor is much too high, the result will be the same, although not in so few years.

To prevent all questions as to the comparative value of skill and labor. I have calculated simply on the price of labor. If there is skill employed in directing labor, it can go to the account in its proper place, along with capital: but its compensation is not to come from the price of labor.

I have not taken this course because the slaves have no skill, for it is well known that on most plantations there are some slaves of great practical wisdom, to whom their masters always resort for counsel in reference to cultivation. It is also true that in some cases plantations are cultivated entirely by slaves; they having the entire control, with the confidence of their masters. On principles of share labor, which would be far better than simple wages, the slaves, if entitled to hold property and remain

in their several localities without sale or change, would in a few years work out the property of their masters, on the same principle that the economical mechanic often becomes from a journeyman the owner of his former employer's manufacturing establishment—his employer perhaps living beyond his means, whilst he has been accumulating.

You suppose the mechanics of the South to be generally white men. In this supposition you are mistaken. Make inquiries and you will find that the mechanics in the country in slave States are generally slaves, and in the cities their number is great.

When you speak of the expenses of a plantation being great in supporting children and administering to the sick and aged, you should remember that inasmuch as the children are raised and sold as property, that their value if sold or held as property must be the result of the labor of the parents in raising them, and is by flesh traders regarded as profitable as the raising of cotton. Horrid as is the advantage thus taken of slave parents, it increases the pecuniary advantage of the slave holder. Here indeed is "*a debt which no transfer of property can extinguish.*" Heaven's retributions will show the nature of that debt and its deserts; and so indeed will it be in reference to all the robbery of the poor.

The principle which you lay down for the purpose of destroying the claim of the laborer, or the slave, to the property of the slaveholder for labor uncompensated, however much it may be acted upon and pleaded in some cases of injustice, should certainly not be resorted to by ministers of the gospel. What if men "frame mischief by a law" against a defenseless class of people so that they are ever impoverished by the law, when the claim is made for redress are the oppressors to turn to the law which they have made or sustained for protection in their villany? You are giving an argument for every slaveholder and slave trader. The men who acquired large estates in the Guinea slave trade while it was lawful—who are sometimes horrified at their guilt in holding on to property thus acquired, can plead this principle; and slaveholders pressed with a sense of duty to liberate their slaves, because they see that in the sight of God men cannot be held as property, can fly to this principle, and demand compensation for the slaves before they will liberate them, because, forsooth, "*property acquired under law is always to be held sacred,*" and surely the law regards slaves as property. We should go to principles which strike deeper than the laws of corruption and oppression, if we are to understand what righteousness and equity are, and when these principles undermine those laws and proclaim them base and unworthy of confidence, it is miserable labor to be engaged in, to fly to the principles of these laws to prevent the direct and perfect operation of righteous principles. Rather let us, like the blessed Saviour, overlook the corrupt usages of the times, and "with righteousness judge the poor, and reprove with equity the meek of the earth."

(To be Continued.)

IS THERE A BETTER WAY?

At the late General Convention in Vermont, a Committee, appointed on a letter from the Congregational Union of Scotland, on the subject of slavery, made the following report.

The Committee to whom was referred the communication from the Congregational Union of Scotland on the subject of slavery, beg leave to report as follows:

That while we would reiterate the kind and Christian feelings expressed in their letter to the Congregational Churches of Vermont, we would say that slavery, as a subject of legislation, is not within the jurisdiction of the state government under which we live, nor of the national government, with the exception of the District of Columbia and the territories of the United States; in re-

lation to the District of Columbia, the citizens of our state have long been desirous, and have often expressed that desire in petitions, that the National Government would abolish slavery and the slave trade within its bounds.

The evil and the wickedness pertaining to the system of slavery in any of our states, seems to us enormous, and as such calls for the most solemn consideration of the wisest statesmen, and the most devoted philanthropists. We cannot regard it in any other light than as the most portentous evil that threatens our country; and as such we earnestly recommend to all a consideration of the subject in the light of our Saviour, that in all things we should do unto others as we would that they should do unto us; and also in the light of the historical certainty, that the institution as it now exists, will, under the government of God, work out, for all who tolerate it in principle, not only individual injustice, impurity and crime, but national wretchedness and final ruin.

When the report was read by president Wheeler, as chairman of the committee, Rev. Thomas A. Merrill, of Middlebury, moved its adoption, which was seconded by Rev. U. C. Burnap.

Hon. WM. SLADE, who was one of the lay members of the convention, rose, as he said, to claim a little more attention to the subject than the bare reading of the report. And first, he would offer thanks to the chairman of the committee, for the draft which he had made of a report expressive of the sentiments of the convention. In that report he heartily and fully concurred. There is great danger, said Mr. S. that the Christians of Vermont, and indeed of all the free states, will be led to take much lower ground than they ought to do, on the subject of slavery. There are a variety of causes in operation, calculated to produce such an effect. In the first place, there is a great diversity of opinion among good men here at the north; not so much a diversity of opinion respecting the nature of slavery itself, for on the abstract question of the right of man to hold his fellow man as property, there is no good man whose whole soul does not revolt from such a proposition. I trust we all agree that an attempt on the part of one man to hold another man as property, subject to sale and transfer and contract as such, is among the highest wrongs that man can inflict on his fellow man. It is a high-handed invasion of the prerogatives of Almighty God, who alone has this right of absolute proprietorship. We are His property because he created us, and because he upholds us; and furthermore, because he made us subject to his moral government, and accountable to his bar for our own conduct. And when a man assumes this proprietorship and control, it is an invasion of the rights of God, of such a character that I dare not trust myself to speak of it as it deserves. On this point I presume there is, there can be, but one sentiment among us.

But *there is* a division among us as to the best measures to be adopted to do away this evil. And this division has sometimes produced a considerable excitement; more, I think, than there has been just occasion for. It becomes us, therefore, as a body of Christians, to come to the consideration of the subject with the best feelings, and with great consideration, and in the exercise of that Christian love which thinketh no evil and is not easily provoked; and at the same time with the resolution to speak out plainly and faithfully what we believe to be true, in the ears of our brethren at the south and in Scotland and all over the world.

Sir, because there are some in the free states who go beyond what I think is best, in seeking the removal of this evil, and are *ultraists*, I am not disposed, therefore, to be driven to the other extreme. There is a double *ultraism* on this subject among us. Because some of us think that the abolitionists go too far, we are in great danger of not going far enough to discharge the duty which we owe to God and to our country, and to our fellow men who are held in slavery. If we think the abolitionists

are running to one extreme, we must take care not to go to the other.

For myself, I think the report is just right. And I have just arisen to admonish myself and others, of the danger of sinking down into a total apathy on the subject, and ceasing to speak of slavery as we ought, and shutting our mouths in regard to this tremendous evil, through fear of being identified with those whose course we do not in all respects approve.

Sir, our country has slept long enough on this subject. It is time we should wake up and act. At the same time, I believe it is necessary for us to be wise as serpents and harmless as doves. We ought to consider fully all the obstacles there are to action, and to count the cost, as every wise man will do, of every step and then in full view, of all the cost, GO FORWARD, in a right spirit, and do our duty. Let our southern brethren know that we will not sleep any longer; that we will not infringe upon a single right secured to them by the constitution, nor violate a single constitutional obligation of our own; but that we do regard slavery as a great moral evil, which effects us and the whole church and we will not be deterred from speaking out in regard to it.

For one, Mr. Moderator, I confess I never could see the force of the objections which some have made against British Christians, and all Christians every where speaking out their views on the subject of American slavery to American Christians. I see no impropriety in it. Slavery, sir, is a subject which affects the vital principles of Christianity. And wherever there is any evil that cries out so in the face of the whole world and of high heaven as this does, it is the duty of all Christians to speak out, and remonstrate till it is removed.

There is a spirit of bitter zeal in this age, which gets into every thing; especially into those things which excite much feeling. And slavery is a very exciting subject. No one who is unpolluted can think of it without the deepest feeling. And there is great danger of treating our southern brethren harshly. But, sir, we must speak out, and tell the truth, as this report does.

Sir, I am glad our Scottish brethren have spoken as they have to the churches of Vermont. They may have spoken severely, but we can make allowances; we can overlook even a degree of bitterness, in consideration of the greatness of the subject. I do not wonder that British Christians feel strongly on the subject. It is very natural they should view it in a strong light, when we consider how long ago they abolished the slave trade, and how nobly they have recently abolished slavery itself. Our British brethren do not see all the difficulties with which the subject presents itself to us. And if they speak strongly, and if their agents that they send out to us, speak strongly, and even severely, we must consider the position they occupy, and we must forgive them.

And, sir, our Southern brethren ought to do the same thing to us. They ought to consider the position which we occupy; that we have never been in a situation to have our moral sensibilities blunted by slaveholding, and we speak strongly because our feelings and principles are unadulterated by the pernicious influence of slavery, and they must forgive us and hear us.

After a few slight verbal emendations, the report was adopted *unanimously*.—N. Y. Evangelist.

For the Intelligencer.

ADVICE TO A STUDENT

Preparing for the Ministry.

[Concluded from page 280.]

8. You will read after your severer studies. Let your reading be very select; especially in moral respects. No perfection whatever will atone for moral defilement, in a book. Shakespeare is the giant in his line among all modern, and if my taste is correct, among the ancient

writers also. But a few scattered sentences of moral beauty, and the general literary value and splendor of his plays, will never atone for the vulgarities and the low profanity which shock the better feeling of the natural man even, and perfectly horrify the pious heart, almost on every page of his idolized books. To read such men's books in order to know them, or to learn from them the power of description, or to get a knowledge of the world through their medium, is like going into the theaters and ill-fame houses of Paris, to see what is going on there, and to know the filth of a wicked world to the bottom. Let all you read be morally chaste. Read no poetry but the *very best*. Catch the spirit of it and keep it. Of Orations and Sermons read only the strongest, and of those, chiefly the culminating passages often. Catch their spirit and keep it, but forget their words as soon as you can, lest you fall into plagiarism. Shun all novels; they are the worst kind of sugar plums I ever saw; I know them well. Read travels, especially those of serious men, and into heathen countries. Run over the whole field of history, in the rail-carriage of some able and concise book. Then take your abode successively on some interesting spots of it. Get familiar with the great crises of history, the great efforts of your race. Know all about the Crusades, the eruption of the Northern nations, the Reformation, the religious history of your ancestors. Enter into the closets of eminent Christians—of Schwartz, Martyn, Baxter, Scott, Richmond, Brainerd, &c. where learn a lesson for yourself, and others—for you are not reading for yourself alone, but for the church, and the cause of Christ.

9. If you can, cultivate a taste for drawing,—but be sure to become a *singer*. Christ sung just before his last sufferings. Music is a source of joy and comfort of the purest earthly kind, and an important help to devotion; and perhaps you will become a Missionary, and have to set the tunes for your little, untutored congregation, as I must do in Turkey.

10. Let your influence be decidedly pious. Make no compromise with the world;—this would prove a curse, and a burden to you. A Christian must always *act* as a Christian, and if he does so, he will *appear* like a Christian, though he should be engaged in splitting wood, or sweeping his room, or boyish-like-looking gymnastics for the sake of bodily exercise. But there is a mistake abroad among pious students on this subject, and this mistake deserves the more notice, because it prevails among the very best of them, and thus injures the most valuable men. It is this. Many think a pious student *does no good* and exerts no influence, while he is at his books. He must go abroad, attend and guide religious meetings, teach Sunday Schools and Bible classes, or he must be considered idle for the time being, so far as the kingdom and cause of Christ is concerned. This is a great mistake. If it is your duty to be a *student*, then of course it is your duty to *study*, and while you are studying, you are not doing nothing, but you are preparing to be a minister of the gospel for the Lord's vineyard, and a preacher of righteousness for your dying fellow men. And is this doing nothing for the kingdom of Christ? Let not those lead you astray from appointed and acknowledged duty, who fancy that they must perform the impossible task to be students and ministers at the same time. I have seen some of those men, and while I esteemed their characters as Christians, and approved of their desire to do good, I had but an inferior opinion of their judgment, and always found them superficial in what they did know, and ignorant entirely of many things in which they ought to have been teachers. But what shall we do? Shall we while studying wholly abstain from this kind of Christian influence? Far be that! I consider it one of the superior advantages which a Theological student enjoys in America over one of the same calling in Germany, that the former needs not wither up upon his books, and has a chance to use what he has acquired in *heart* and

mind, as he goes along. Though I was very imperfect in the English language then, I spoke, or rather lisped to assembled congregations in seasons of special interest, soon after my arrival in America. I am therefore altogether in favor of this way of doing good. But I should lay down the following rules in ascertaining the time and amount of a student's activity in that particular. 1. Except in seasons of extraordinary interest, where the power of the Divine presence, and the breathings of the Spirit of God upon the waters absorb every other consideration, let the student's *first* duty be his appointed studies, and his *second*, speaking and laboring otherwise for the good cause. Of course let his *first* duty never be sacrificed to the *second*, but contrawise, whenever they are inconsistent with each other. 2. Let him through all his course of study, and indeed through life, keep to the golden rule of Kempis, To pour abroad in his active hours what he has gathered up in his hours of contemplation and meditation. Let him not go abroad to exhort, depending upon his brains, or upon his memory, or upon the excitement of the occasion, or any like thing. Let him gather in an hour of prayer and meditation, divine light and warmth, and then let him go abroad. This course will keep him close to the mercy-seat, make him dependent upon God, inspire him with a spirit of prayer, prevent a self chosen race of over-exertion, guard him against formality and vain disputes, or hard scolding words in his exhortations, and give unction, point and edge to all he says. He will *edify* himself and others; while the man who takes a different course, and runs where the Lord hath not sent him, and talks and preaches beyond his line and experience and private meditation, will preach himself empty, and at the best amuse or astonish the multitude, and edify precious few. As in intellectual pursuits books and teachers are mere helps to the great means of improvement, i. e. personal search and exertion; so in religion, external means are valuable helps, but private prayer and meditation are the living breath of a Christian's spiritual existence, and his influence.

11. Once more. Depend not on Professors, Colleges, Seminaries and Libraries. Most of the greatest men are self-taught men. This shows the superior value of private exertion to the very best of external advantages. You must work yourself, to rear your *mind* and your *heart* for the Lord's work, and for a place in heaven; nor will the Lord forsake you in either but give you both to *will* and to *do* of his good pleasure, and make his strength perfect in your weakness.

Never despair of being able to do any thing which has been done before you, and which God has made your duty. If you *believe that you can do it*, you can do it.

When you see a catalogue read it, that you may know what has been writing and printing in the world.

Look over the index of every book of interest, that you may know how different subjects have been treated. The index is the face of a book; if you look at it closely, you know the whole person.

When you take up any subject of study, look at every book in the library, accessible to you, which has reference to the subject: then select the best one of them, and give it a thorough perusal. Thus you will know all the rest of the books without having read them, and be possessed of the literature of your subject.

Lord Bacon says there are books which must be merely tasted, others which must be swallowed whole, and a few only which should be manducated, eaten and digested. This distinction I have found important, and recommend it to you.

Above all books and all teachers is the Heavenly Teacher, whom Christ has promised to all his disciples,—the Holy Spirit. John himself assures us, that this Unction may teach us all things of practical religious interest, and the Apostle might have added that it is by this Unction only that we can learn them. Nor do I believe that the Holy Spirit declines assisting us in the acquire

ment of any other subject of human knowledge. It is my solemn conviction, that the youth who will ask Him to assist him in getting his Latin or Greek, or his Mathematics, if it is his duty to get them, will receive assistance and succeed the better for it. Godliness is profitable for *all things*; and prayer extends to *all* lawful subjects. The flour in the widow's barrel, and the oil in her cruse are proper subjects of prayer, and of the particular, providential notice of Him who rules the universe: how much more will he look to that young man's intellectual and moral wants who prepares, under the guidance of His holy providence and his Spirit, to preach the everlasting Gospel!

Let the holy Bible be your chief study. If possible, arrange and contrive it so that at the close of your studies you shall possess an opinion settled by prayer, meditation, and the reading of appropriate works, as to the drift of every book in the Bible, the meaning of all hard passages, and the particular office which each book of Scripture has to perform in the great and harmonious work of establishing divine truth in the earth. In one word—study the whole Bible in its connection, from Genesis to Revelation, and the apparent or real difficulties of hard passages,—always with prayer and supplication, and by the application of the best means within your reach. If you consult German Commentators, ask first whether they were pious men; if they were not, use them with *great caution*.

Remember that Christ is the center of all revelation from one end of the Bible to the other. In Him are hidden all the treasures of wisdom and of knowledge. Above all things, know Him, and the power of his resurrection, and the fellowship of his sufferings. In your life be made conformable unto his death. His sweet name be to you the harmony of heaven, and may the holy image of your Saviour impress itself indelibly into your soul, to accompany you by day and by night; He is the chief among ten thousand, and the one altogether lovely,—there is none like unto Him. By all means make him the continual inmate of your closet—be often *alone with Him*. Let Him accompany you in your walks to the Lecture Room, to the table, to the wood-shed, and to the work-shop. You can never do without Him. If you could, you would be in a deplorable condition. Go no where, where He cannot follow you,—do nothing which he cannot consistently bless and prosper. Thus your life will be sweet and useful, and in your dying hour, which must come by and by, you will still experience the life-giving presence of Jesus, and be permitted to exclaim with Paul, "I have fought the good fight," &c.

Your very affectionate Uncle.

WILLIAM S. SCHAUFFLER.

THE MAXIMS OF THE FATHERS.

Being a part of the Jewish Mishna, or Oral Law.

[Translated for the Intelligencer from the Hebrew.]

1. Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the great synagogue. They spake three precepts: be prudent in judging; and make many disciples; and make a hedge for the law.

2. Simeon, the righteous, was of the last of the great synagogue. He said: upon three things the world rests; upon the law, and upon religious worship, and upon the rendering of kind offices.

3. Antigonus, a man of Socho, was a disciple of Simeon, the righteous. He said: be ye not like servants, who serve the Lord with the view of receiving a reward; but be ye like servants who serve the Lord without a view of receiving a reward; and let the fear of heaven be upon you.

4. Jose, the son of Joezer, a man of Zereda, and Jose, the son of Johanan, a man of Jerusalem, were their dis-

ciples. Jose, the son of Joezer, a man Zereda, said: let thy house be the house of meeting for the wise, and cover thyself with the dust of their feet, and drink in their words with avidity.

5. Jose, the son of Johanan, a man of Jerusalem, said: let thy house be open to the street, and let the poor be the inmates of thine house; and thou shalt not make long conversation with a woman. This is said of one's own wife, how much less with the wife of one's neighbor. Wherefore the wise say: every one that maketh long conversation with a woman, is the occasion of evil to himself, and departs from the precepts of the law, and at length inherits geenna.

6. Joshua, the son of Perachiah, and Nittai, the Arbelite, were disciples of these. Joshua, the son of Perachiah, said: procure for thyself a teacher, and make for thyself a friend, and judge every man in the balance of uprightness.

7. Nittai, the Arbelite, said: keep at a distance from a wicked neighbor, and associate not with a wicked man, and doubt not concerning retribution.

8. Judah, the son of Tabbai, and Simeon, the son of Shatach, were disciples of these. Judah, the son of Tabbai, said: thou shalt not make thyself like the presiding judges. But when the litigants stand before thee, let them be regarded in thine eyes as wicked, and when they shall be acquitted, let them be regarded in thine eyes as innocent, whenever they shall receive the sentence of the law upon them.

9. Simeon, the son of Shatach, said: be strict in examining the witnesses, but be prudent in thy questions; perhaps from them they will learn to falsify.

10. Shemaiah and Abtalion were the disciples of these. Shemaiah said: love work, hate the appearance of a rabbi, and become not known to the civil power.

11. Abtalion said: ye wise men be discreet in your words. Perhaps ye may incur the necessity of leaving the world; and ye may open a fountain of poisonous waters, and the disciples that come after you may drink and die, and the name of heaven be found to be dishonored.

12. Hillel and Shammai were disciples of these. Hillel said: be like the disciples of Aaron, who loved peace, sought after peace, loved men, and brought them to the law.

13. The same said: he that will extend reputation, destroys his reputation; and he that does not increase, decreases; and he that does not learn, is worthy of death; and he that subserves himself of the law, perishes.

14. If I am not for myself, who is for me? and when I am for myself, what am I? and if not now, when?

15. Shammai said: make thy study of the law constant; promise little, and execute much; and receive every man with the aspect of a pleasant countenance.

16. Rabban Gamaliel said: procure for thyself a teacher; cease from doubt; and continue not to give titles by conjecture.

17. Simeon, his son, said: all my days I have grown up among the wise; and I have not found any thing better for a person than silence; and knowledge is not the principal thing, but action; and every one that multiplies words, occasions sin.

18. Rabban Simeon, the son of Gamaliel, said: upon three things the world rests; upon truth, and upon righteousness, and upon peace; as it is said, "truth, righteousness, and peace, judge ye in your gates."

THE ILL-ARMED DISCIPLE.

The arms which he was required to possess contrasted with those which he actually wore.

He was commanded to have on a certain description of military apparel. And he professed to wear the various articles composing the suit. But on examination I found them in a very sad condition.

There was the "GIRDLE of truth about the loins."

This article, when of the genuine kind, is the most rich, precious and beautiful girdle in the world. Aaron and his sons had very rich and costly girdles "for glory and beauty." They were made of fine-twined linen, and blue, and purple, and scarlet, of needle work." The ancient princes wore girdles of most costly workmanship which greatly added to the beauty and dignity of their persons. But the girdle of truth is more excellent; indeed beyond all comparison, insomuch that in a most beautiful description of the most noble personage ever known in this world you find mention made of this very article: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

And just such a girdle that disciple ought to have had on. But the one I saw on him was a poor, miserable apology for a girdle. I think if Jeremiah had seen it, just after he dug up the one he had hidden by the Euphrates, he would have said he would not give much for the choice. The girdle had been marred, and soiled thus. This disciple had often been seen in the suspicious neighborhood of the dividing line between two territories named Fact and Falsehood. It appeared from the marks on the ground he must have stumbled several times on the wrong side. It had been said that the foot-prints, in a case or two, showed that he had passed the line by a deliberate leap. But this lacked proof. It was mournfully true, however, that he had not been sternly faithful to promises and contracts, and that he had not loved truth with the deepest intensity in some of his dealings. The girdle, therefore, was very much marred when I saw it.

But there was another thing. "A breast plate of righteousness" was also a part of the military suit. There was something, I confess, which looked like a breast plate, but it was a sad affair. It was full of rents and fissures, not made by the enemy's weapons, for that would have told well for the valor of the owner. But it seems not to have been thoroughly made to begin with, and then to have been worse used by the possessor than his foe. It was a very rickety sort of an article. There was scarcely any part that would stay a well-directed arrow. It was pretended that it was made of righteousness, but I thought that article was very sparingly used in the construction; I would not say there was not some in it, just as I would not say there was not some silver in a counterfeit dollar.

But more, he ought to have had his "feet shod with the preparation of the gospel." In that case he would have walked firmly onward in the path of duty. Indeed, he might have run the Christian race with great delight. But the shoes I saw on him were certainly most miserable shoes. I wish you could have seen the "old shoes and clouted," of the deceitful Gibeonites and this disciple's shoes together. I think you would have been puzzled about a preference. The owner had run so long, and so hard, after the world, and over all sorts of roughness, that there was not a stitch unbroken or a peg that did not rattle. There were rents that gaped by the square inch. They made him limp most sadly in the Christian race. I suppose we must call them shoes, though he was as near being actually barefoot as he could well be. I think if he ever walks, as he hopes he shall, on the golden pavement of a certain beautiful city, he will be ashamed of those shoes, and wonder how he could have got there, since he was so poorly shod.

A "shield of faith," belonged to this military suit. A genuine article of this kind is the best defence in the world. With such a shield, the fiercest foe of the disciple cannot conquer him. It will resist the best tempered weapon in the whole armory of the devil, yea, and you may call on the Old Warrior himself to wield it, with the best of his strength, and you shall see the chagrin of his ill success. But there are some shields which are not made of faith—the only safe material. And this disciple had one in which I think there could not have been

faith equal in size and might to a grain of mustard-seed. Why he should have been willing to use such a hypocritical affair was a very great mystery, especially as he would have been welcome to one of the very best kind by simply asking for it. The one he had was designed, he said, to "quench all the fiery darts of the wicked." ALL! I doubt whether it would quench one, unless the Old Archer was sleepy when he shot it. A blow of the youngest imp in his service would do for that shield what a flying bullet would for an earthen vessel.

There was another article, still. The "helmet of salvation." The genuine kind were made of HOPE. And when thoroughly made and well fitted to the head you might shower blows, thick as autumn's leaves upon the wearer, and not hurt a hair. Indeed you might ask the great Enemy, in person, to lend you a hand, and he would give up the matter in bitter disappointment, as he has done in a million of cases.* That disciple was instructed to have on just such a helmet. But alas! the difference between such an one and the one he wore! I think nineteen-twentieths of the one he wore must have been made of something beside hope. I think if my head was in such an one I should not have much hope except in case I could escape all contact with an enemy. I think Satan must have a pitiful soldiery if the meanest of them could not shiver such an helmet to atoms. Had it been long exposed in fierce battles and so looked battered and injured by heavy blows, such an appearance would have been all in its favor. But I doubt whether it was ever thus exposed. And I think that the wearer, conscious of the peril of such an exposure, just kept himself out of the way of missiles, and in the time of battle was found in the third class, spoken of on such occasions, viz: the "missing."

There was one more article belonging to this military wardrobe: "the sword of the Spirit." No blade of Damascus could compare with it in temper. It was bright as heaven's own light. It came from the arsenal of "the blessed and only Potentate." A sword of this description had been known to cut through the hardest materials which ever defended head or heart. Breast plates of iron and helmets of brass have been riven by it, while it has "pierced to the dividing assunder of the soul and Spirit, and the joint and the marrow." It was a quick and powerful weapon. And that disciple ought to have "taken" it; for he was commanded to do so. But I did not see it. I suppose he was ashamed to gird it on. You see he was wretchedly "shod," to begin with. And then that worm-eaten girdle, and that rickety shield, and that cracked helmet, and that riddle of a breast plate; indeed his whole apparel was in tatters. And to go and hang that wretched, tempered, polished, beautiful weapon, amid such shreds and patches and ruins, he could not do it for very shame. So he laid it away; and so seldom was it on that I might have written the rest of this article in the dust which had gathered on the scabbard. I will say, though, that he had something of the sword kind. But it was only a miserable imitation. I saw at a glance it was not the sword of the Spirit. I could not stop to ascertain the precise material of which it was made, but you will learn it was a sad affair, when I tell you it was in perfect keeping with the rest of his armor.

I am through now with this description. I wish I could say there was but one poor pitiful solitary soldier in the whole "sacramental host" who could set for such a picture. But I am afraid if you examine the whole camp of the great Captain you will find them by scores and fif-

* I knew a soldier of distinction by the name of Paul, who wore one of these helmets more than thirty years. And at the end of them he had as sound a head as ever stood between shoulders. And that too though more weapons had been leveled at him and more blows showered upon him than upon any other soldier of the Chief Captain. If the whole army only had such, there would be news about the safety and soundness of their heads which is not now received.

ties. And what but a military mockery would be presented by the spectacle of a thousand of such soldiers together. And who could say that Satan was the father of lies or the accuser of the brethren in this particular case, should he exclaim with a malignant sneer, "What ragged regiment."

If the reader thinks this picture has been drawn with other feelings than those of sadness, he is mistaken. If I have said any thing, which has savored of lightness, it has only been that I might draw attention, which I could not have otherwise secured to a melancholy fact. Salutory but bitter medicine can often be administered to children only by mingling some attractive article with it. So many in Zion can be drawn to the contemplation of mournful realities in their own case only by being "taken with guile." No! No I write with tears of grief, that so many in the ranks of our great Captain, have so little of the character of the true soldier.

Yet how illustrious the commander! What an heavenly armor which he has provided! And then the grandeur of the enterprise. The strains of seraphs cannot equal it. And the associates in this holy war; patriarchs, prophets, and apostles, the noblest spirits that have ever lived on earth have fought and triumphed in it. Think too of the constant presence of the All Powerful Prince and the mighty crowd of heavenly witnesses to sympathize and cheer. And then, too, the certainty of final triumph, and the unspeakable and eternal weight of glory which shall crown the victor.

Reader, in what condition is your armor? What says conscience concerning it? Is it the grief and shame of the noble Prince—the triumph of his malignant adversary! Or is faith your shield, and righteousness your breast plate, hope your helmet, truth your girdle, the strength and swiftness of your feet, the preparation of the gospel and the terror of your right arm, the sword of the Spirit. Let this whole armor, burnished and glittering, be found upon you. For "glory and beauty", there can be no comparison with it; for safety none; for eternal triumph none.

SIMON.

Rel. Mag.]

WHAT VERY STRANGE BEINGS WE ARE.

Yes! What very strange beings we are! We, who are sinners, expect to be treated with more deference than the innocent and holy. *Their* will is not done; nor do they desire it should be. We, who are of earth, expect privileges, as we in our ignorance account them, which they of heaven never think of claiming—the privilege, if not of holding the reins of government, yet of directing how they should be held; and of having things move on according to our inclinations. But should men, who are "of yesterday, and know nothing," rule, when angels, of an intellectual growth of thousands of years, cast their crowns at Jehovah's feet, and decline every thing but the most entire subjection?

But this is not all. We, who are the sons of God but by adoption, expect to be treated better than even God's only-begotten Son. Did not he suffer? And is it a mystery that we should? Was he "acquainted with grief," and shall we deem it strange and inexplicable that we should have experience of the same? Why should we marvel that the cup we deprecate does not pass from our lips, when a far more bitter cup did not pass from him? Shall we conclude that God is not a hearer of prayer, because a prayer of ours is not answered in kind, when he whom the Father always hears, prayed "let this cup pass from me," and it was not done? Ah, you say, what a dark and mysterious Providence this is! But that was darker and more mysterious, which left the Son of God to be betrayed and crucified by his enemies. And what if his sufferings were to accomplish an immensely important object; how few, it may be supposed, of the intelligent mind that looked on, were aware of that? Besides, may not your sufferings be intended to accomplish

an important object? Are they not certainly so meant! Do we not read of chastening, that "it *yieldeth* the peaceable fruit of righteousness, unto them who are exercised thereby;" and of affliction, that it "*worketh* for us a far more exceeding and eternal weight of glory?" Doubtless our sufferings are in their place as indispensable as were those of Christ.

Again, how reasonable and fit it is that the followers of a suffering Saviour should themselves suffer—that they should drink of the cup of which he drank, and be baptized with the baptism wherewith he was baptized! How could we be like him without suffering! The Master was made "perfect through sufferings." How suitable that the disciples should not be made perfect, until after they "have suffered awhile!" He went through suffering to his dominion and glory. Why should we expect to reign with him, except we also suffer with him? Have we not always known that the cross is the condition of the crown? "If we suffer, we shall also reign with him." Jesus was never known to smile on earth. But we reckon it strange and quite unaccountable, if we may not smile perpetually. He wept, while we regard each tear we shed as a mystery. What bereavement have any of God's adopted children ever suffered, the sense of which was so keen as that under which the only-begotten Son cried out, "My God, my God, why hast thou forsaken me?"

We wonder that God does not hear every prayer we offer to him for every sort of thing, for health, for success in worldly matters, for exemption from bereavement, &c. never reflecting that if he did so, he would cease to be the governor of the world, except in name. He would be but our agent. He would reign in subordination to us. We should rule all things by the sway of our prayers. And where would be the difference between being on the throne ourselves, and directing him who occupies it? Who would care to hold the reins of government, if he might by the expression of his desire control the being in whose hands they are? What a world this would soon become, if every prayer, every expression of desire offered to God even by his own children, were answered according to the term of it! The voices of them in heaven who say, "Alleluia: for the Lord God Omnipotent reigneth," would be hushed at once. O, shall God be infinitely wise and intelligent, and not employ his boundless wisdom and knowledge in managing the affairs of his creatures? Shall his omniscience of all things in all periods exert no influence on his determinations? Shall he, to gratify us, hear a prayer which we would never offer if we saw what he sees, or what we ourselves may discover in the progress of a few short years? What strange beings we are to expect or desire such a thing!

Are we the only persons whose happiness is to be regarded by God in his dispensations? What if an event affect us with sorrow? The same event may affect others with joy, and God may be receiving their praises, while he hears our complaints. Are we alone to be considered, and not they? We grieve, perhaps, because one very dear to us has been taken from earth to heaven. We prayed importunately that it might be otherwise, but we were not heard. We know not what to make of it, and are on the point of murmuring. But was not thy friend's happiness to be taken into the account, as well as thine? Is the event so very mournful a one in the aspect of it which he contemplates? Does he grieve that he has made the exchange? If thy loss were equivalent to his gain, it would be unkind to complain of the dispensation. But what is the loss to thee in comparison with the gain to him? Is not thy friend satisfied with what God has done? And shall you indulge discontent? If you cannot but grieve, yet you should be willing to shed many tears for the sake of having all his wiped away. Can a soul too soon cease from sin and sorrow? Can heaven be entered prematurely? Do you not read, and believe that it is better, far better, to depart, and be with Christ?

How very inconsistent we are! If God, wearied with our discontent and complainings, should say, "Well, since you desire it, be it according to your mind," is there one Christian who would not instantly respond, "Nay, rather be it according to thine?" Who would exercise the fearful privilege of ordering a single event which is to affect him? And shall we contend for a privilege which we would not exercise if we had it? Shall we claim to choose in a case in which, if the right of choice were given us, we should immediately give it back into the hands of God!—*Practical Thoughts.*

SKETCH OF C—C—.

[Furnished by a Clergyman.]

He was the son of wealthy parents, living in—. His father was a professional man, of considerable talent and influence, whose great object seemed to be the acquisition of wealth. He was, however, willing to spend considerable sums on the education of his children, and to grant them indulgencies equally unfavourable to their morals and their progress in acquiring knowledge. "Money," freely furnished to minors at school or college, not unfrequently, proves the "*root of all evil.*"

C—C—, at an early age, was placed at a seminary, where he seems to have made little progress in acquiring knowledge, or forming correct habits, but alarming progress in dissimulation, profaneness, and sensuality. In these, his progress was such as to alarm his friends, after several years' experiment, and he was removed to a school in —, at the age of 14. Here, he came under influences to which he had been before a stranger. His teachers were men of prayer, who desired the moral, not less than the intellectual improvement of those placed under their care. Restrained from the use of profane language, by the laws of the institution, and the moral influences around him, during his *waking hours*, yet, such was the force of habit, that in sleep, the most horrid oaths, and the most obscene language were frequently uttered. To this fact his attention was called. He was alarmed, and promised zealously to strive to correct all his evil habits. After a few months, he was led to perceive the influence of the Gospel on the hearts and lives of those by whom he was surrounded, and became nominally convinced of the truths of religion. A very decided change was observable in his habits and feelings, and the hope was cherished by his instructors, that he might become, not only a distinguished scholar, as his talents were of a high order, but a truly moral youth. He freely acknowledged the claims of the Bible, which he had never before read, and declared his full conviction, that religious people were alone truly happy.

When about 15, it pleased God to grant the Holy Spirit to awaken many of his associates to a view of their sinfulness, and to enable them to flee to the only hope for perishing men. The attention of C—C— was powerfully arrested. He seemed deeply convinced of the depravity of his heart, and, after a few days, professed a hope that he had been born again. Both his instructors and pastor were inclined to think favorably of his exercises. Indeed, there was a most obvious change in him. He became very attentive to the means of grace, took great apparent delight in prayer, and in all respects seemed, for several months, to run well. He requested permission to spend the succeeding vacation, on a visit to some friends who resided at a considerable distance, and was allowed to do so, as his teachers were ignorant of their character. They were wealthy and intelligent, but most hostile to religion; being either infidels or universalists. Their bitter sarcasm was liberally employed with him; and, at the close of vacation he returned; but, alas! with feelings differing very much from those he had previously cherished. He was admonished of his danger, and freely promised to return to the path from

which he had wandered. But, having once yielded to the influence of temptation, he found it a difficult work, and within a few months, he was prepared to associate with those, who like himself, had grieved away the Spirit of God.

In order to silence the upbraidings of conscience, and rid himself of the restraints of a religious family, he changed his place of board to a public house. For a few months, there was nothing very alarming in his conduct. His studies were prosecuted with considerable interest, and his habits were not *known* to be such, as to call for strong censure, though fearful apprehensions were entertained that wine, and perhaps, brandy, were occasionally brought to his room for convivial purposes.

After a visit to other friends, and an absence of a few months, it was apparent that a deep declension had taken place. During devotional exercises in the seminary, and while religious instruction was communicated, he seemed unable to control his passions; his countenance indicated mingled rage and horror.

At this time I had frequent interviews with him, and freely expressed my fears and apprehensions, and endeavored faithfully to portray his danger. At first, he affected astonishment at my suggestions, and denied, that there were any important alterations in his feelings. But, he soon confessed, that it filled him with horror to read the Bible, or hear prayer. He was affectionately entreated to forsake those companions he had chosen, to return to those he had forsaken, and to change entirely his course. His danger, and rapid approach to ruin, were pointed out, and, with an awful presentiment of speedy judgment from the hand of God, if he did not then yield to the conviction of duty, he was told, that, such was the light against which he was sinning, God would be just, in speedily making him a beacon to others of the consequences of denying the Saviour, and rejecting his grace, —but he was unmoved and unreclaimed.

His negligence of study, and violation of the laws of the seminary, soon after, made it necessary to resort to stronger measures. He was again admonished, and was informed that his connexion with the institution must cease, or he must conform to its requirements. To the latter he did not submit, and, therefore, left it in disgrace.

The information which reached me within a few months, and which is all that I have been able to learn of his subsequent career is this:—He attached himself to the institution at —, in a neighbouring state, and a few months after, with another young man, started in a carriage to attend a ball in a neighboring town. While on the way, his companion observed that he was ill, and called to the driver to stop. Poor C—C— instantly exclaimed, "*no, drive the horses into hell as soon as possible,*" and almost instantly expired!

Is the reader a young man, let him remember, when tempted to deny his Lord, let him remember the end of this unhappy youth,—

"Lest God in vengeance drest,
Should rouse his wrath, and swear,
You that despised my promised rest,
Shall have no portion there."

Pastors' Jour.

For the Intelligencer.

A SHORT WAY WITH UNIVERSALISTS.

"Men are never punished except for their personal good," says the Universalist. I answer then the more the more they sin the greater good will accrue to them; thus we have an argument in favor of sinning, which is, of course, opposed to the Bible, as that, every where and in every way, stands against sinning. Proof. All admit that God will apportion punishment to the sins punished for. Then, as we have the more good in proportion to the greater punishment, being punished *only* for our good, therefore let us sin the more, for the more sin the

more punishment, and the more punishment the greater good. None of your peccadillos, or small sins, as lying and cheating, but give us the splendid sort, as murder and treason, for the greater the crime the greater the punishment, and the greater the punishment the greater the good. The *tendency* of such a sentiment is too obvious to need further elucidation. But it overlooks one important principle of government both human and divine: viz. that *individuals*, being criminals, must be punished, when their own *personal* good is not promoted but destroyed,—and this for the good of the greater number, the public or community at large. Thus murderers and traitors are punished to the destruction of their own *personal* good, while it is for the admonition of the evil-minded still living, and the security of the community around, against the commission of murder and treason. So God will punish, to the destruction of their *personal* good, the finally impenitent, for the good of *mankind* at large; the warning of *other sinners* and the safety of the universe.

But the coup de grace, the finishing stroke to *all* universalism is thus given. Universalism of every description may be embraced under *one* of the following two divisions, viz.: 1. Those who hold that men are punished for their sins in *this life*, and, 2. Those who hold that they will be punished in the *life to come*; both hold that all will be restored to God and happiness at death or afterwards, as they shall have been punished in this present or the future world. Mark. *All* universalists hold that men are *punished* for their sins *sometime*. Then I ask, why talk of being *saved*, of a *Saviour*, and *salvation*? Why is the Bible full of these things? Saved from *what*?—if the *punishment* is suffered for their sins. Not saved from the *commission* of sin, for none could be justly punished unless guilty of the commission. Not saved from *guilt* and *condemnation* of sin, for these must be settled, the former proved and the latter imposed, *before* just punishment. Not saved from the *corruption* and degrading influences of sin, for these are too obvious among men to be denied before the bar of common sense and the light of common observation. Nor are men saved from the *sentence* of sin, as this must necessarily *precede* its execution—punishment. And now the Universalist tells us that sinners are not saved from the punishment of sin. I then reiterate the question, on these principles, *what are men saved from*? And why talk of a *Saviour* and *salvation*, unless there is something *to be saved from*? Moreover, what does the *Bible* mean when it talks of *being saved*, of a *Saviour* and *salvation*? Verbum sat.

From the New York Observer.

A COMPARISON.

The papers gave us, some months ago, a most shocking account of a whole family, destroyed by the cold of last winter on the mountains near the North River. A traveler, passing them soon after one of the severe snow storms, discovered a man sitting near a miserable cabin, and partly covered with snow. He was frozen to death, and holding still in his hand a wooden shovel, with which he had tried in vain to open a path from his habitation. On the floor of his hut were found the frozen bodies of a middle aged woman, and two children. They had consumed every particle of food and fuel in the cabin, and being unable to get any more from abroad, the father perished in the attempt to procure wood, and his wife with her children fell victims to hunger and cold.

Such is the substance of a story, which went through nearly all our newspapers, and probably sent a thrill of sympathy and horror into the bosom of nearly every reader: but scenes of similar suffering, only far more intense, and multiplied by thousands, are scattered thickly along the *whole course* of war. I might select a multitude of instances from the history of our own country; but, having at hand some portions of Labaume's Narrative of the Russian Campaign, I will copy a few that

detail sufferings like those of the wretched family whose fate I have sketched.

"The soldier overwhelmed with whirlwinds of snow, could no longer distinguish the main road from the ditches, and often fell into the latter which served him for a tomb. Others dragged themselves along with pain. Badly clothed and shod, without any thing to eat or drink, groaning and shivering with cold, they lost all sympathy for one another, and gave no assistance, nor showed any signs of compassion to those who expired around them. Stretched on the road, we could see only the heaps of snow that covered them, and formed undulations in our route like those in a grave-yard. Flocks of ravens croaked ominously as they flew over our heads, and troops of dogs, which had followed us from Moscow, and lived solely on our bloody remains, howled around us, and often contended with the soldiers for the dead horses left on the road!"

"To form an idea of the hardships to which we were subjected, you must conceive an army encamped on the snow in the depth of winter! The soldiers without shoes, and almost destitute of clothing, were likewise enfeebled by hunger and fatigue. Seated on their knapsacks, they slept on their knees, and rose from this numbing posture only to broil a few slices of horse-flesh, or to melt some pieces of ice. They were often without wood; and at intervals we saw trees at the feet of which soldiers had attempted to light a fire, but had expired in the effort. They were stretched by dozens around the green branches, which they had tried in vain to kindle; and the number of dead bodies would have blocked up the road, if we had not employed men to throw them into the ruts and ditches!"

"The road was covered with soldiers who no longer retained the human form. Some had lost their hearing, others their speech; and many by excessive cold and hunger, were reduced to such a state of stupid phrenzy as to roast the dead bodies of their companions for food, and even gnaw their own hands and arms. Some, too weak to lift a piece of wood, or roll a stone towards the fire, sat down upon their dead comrades, and gazed with unmoved countenances upon the burning logs. These livid spectres, unable to get up, fell by the side of those on whom they were seated. Many, in a state of delirium, plunged their feet into the fire to warm themselves; and those perished in the most horrible contortions; and others, in a state of equal madness, followed their example, and shared the same fate!"

Such sufferings as these, are, to a greater or less extent, inseparable from war. And will a civilized, a christian community still uphold a custom which thus riots in misery as its very element and essence? Will the followers of the Prince of Peace *never* wake to the guilt and evils of war? Feel they no compassion for its unnumbered victims? Will they like the Priest and Levite, pass on the other side, and strive to shun the sight and knowledge of their sufferings? Whose business is it, if not theirs, to prevent the evils of this fiendish custom?

PEACE GLEANER.

REVIVALS.

LICKING Co. OHIO.—A protracted meeting was held in one of Rev. J. Cable's congregations about the first of September. He was assisted on the occasion by the Rev. Henry Little and Rev. Mr. Harrison. Mr. C. says in a recent letter, that "the meeting was well attended, and we have reason to believe that the Spirit of the Lord was with us. A considerable number were awakened to see their lost condition by nature, and five have since professed to have experienced a change of heart." Mr. C. speaks of the influence of this season upon the church as desirable; its members seemed to awake to a sense of their obligation to engage in the service of their Master. He adds—"We begin to entertain hopes of

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more glorious times. Pray for us, that we may have a powerful revival of religion; for it is greatly needed in this region of moral waste. Party spirit seems to be dying away, and if we can have a few genuine revivals, it will become extinct."—When Mr. C. commenced his labors in that field two or three years since, it was uncultivated, missionary ground. Many were the obstacles to the progress of truth, and discouragements to the missionary. He has organized two churches, one of which has increased to *forty* members; the other to fifteen.

In *Brewster, Mass.*, there has been a recent and interesting work of grace. It commenced about the middle of March. Its first subjects were men—of thirteen who first professed faith in Christ, eleven were men. Since its commencement, sixty persons have been added to two of the churches in the town, five of whom are sea captains.

The Church in *Ashtabula, Ohio*, was organized in 1821, but was small, had no convenient place of worship, and no minister regularly till last May. Rev. J. Smith then commenced preaching there. In June they dedicated a new church which they had just erected, and the Lord, it is believed, was present in his temple by his Spirit. The revival appeared to begin with members of the church; some of them were converted again. Services were held daily, soon after the dedication, for two weeks. When the meeting closed, those who had indulged hopes during its progress were invited to take seats together. "As near as we could estimate, (Mr. Smith says) the number was about one hundred and fifty. They were of all ages, from the gray-headed to the child of ten or twelve years of age. How many of them will be Israelites indeed, and find the way through this wilderness world to the rest of heaven, eternity only can tell. Truly it was a glorious sight. Heaven no doubt rejoiced. So goodly a number of deathless spirits alive from the dead. So many of the lost found. An appropriate sermon was then preached on the *Evidences of Regeneration* and the *Importance of Living for God*, and the meeting closed.

The work, so far as we can judge, was the work of God's Spirit blessing his own truth, plainly and faithfully preached, and making effectual his own means. A deep sense of dependence upon the influences of the Spirit appeared to be felt, and under his influence Christians offered effectual fervent prayer that avails much: while they were speaking, God heard and answered. The labors of the church from house to house, and with individuals, and in bringing sinners to the house of God were greatly blessed. During the meeting and since its close, more than twenty family altars have been erected, where the morning and evening sacrifice of prayer and thanksgiving is offered. Forty-four united with the Presbyterian church on profession of faith, and eleven by letter: more will probably unite at our next communion season. Fifteen have united with the Baptist church by profession, and a number by letter, as the fruit of the revival.

Middletown, Delaware Co., N. Y.—The Presbyterian Church in Middletown was organized in Sept. 1835, with about twenty members. They were destitute of a minister till last June, when they were visited by the Rev. William Clark, of Harpersfield. He labored one week in June, then left—and returned again in July and resumed his labors, the Lord working with him and by him in promoting the hopeful conversion of between 40 and 50 persons, of whom 42 have been added to the church. There have been a number of instances of hopeful conversion since his meetings were closed.

Eden and East Evan Churches, N. Y. are two congregations which unite in supporting a minister who preaches to them alternately. He says in a letter to the Home Missionary that "God has recently poured out his Spirit among us in a very glorious manner in both of these churches, and as the fruits thereof fifty-four have

been added to their number of such as we hope will be saved."

The *Flint Hill Baptist Church* in York District, S. C. has been recently blessed with a revival, and about 50 have been added to it.

CONNECTICUT RESOLUTIONS.

LETTER FROM MR KIRK

To the Editor of the New York Evangelist.

ALBANY, September 21, 1836.

Brother Leavitt,—I have for some time waited for an opportunity, as public and important as the meeting of the ministers in Connecticut, to deny what many of my brethren are saying of my personal sentiments. And I should gladly have seized such an occasion for disabusing those who take sufficient interest in me to be aggrieved by what they deem my wrong actions. But I have, perhaps, waited too long already, and therefore I adopt the next best alternative of writing to you. *I am not, and never have been, opposed to the order of preachers called evangelists.* But, in connection with that remark, I want to make so many more, that some will consider me tedious, and others worse than that, a trimmer.

1. I have an increased aversion to "parties." But what has that to do with evangelists? Much, every way. For three years I have observed with pain, both in church and state, that the best men, and some of them the loudest in their censure of party spirit, have actually sacrificed their personal independence to party consistency. I see caucussing in every party, and I see in all its pernicious effects. To speak of it more particularly in the church: You form a new school party, a new measure party, an old school or an old measure, an abolition or a colonization party, and two things ensue; first, the competency of any bold and ardent spirit to do all the thinking of the party is fully, though tacitly admitted. His sentiments become the creed of the party; and woe to him that reserves the right of agreeing with the party in some things and of differing in others. That woe, my dear brother, I have experienced; and I expect some more of it, if God spares my unworthy life. The current drifting in that direction is powerful, and I expect not to see it greatly changed in my day. The second evil is, that the worst spirits in the party give tone to its documents and speeches, and make the gauge of emotion for the rest. And here is another woe upon the heartless compromiser that refuses to sympathize or to applaud, because he believes there is more of man's selfishness than of Christ's benevolence. That is my serious and painful objection to every party in the church, that I am now acquainted with, if I may except one or two; among which, as a specimen, is the "Barnes-supporting party," which may have fallen into the same evils, but if so, I have not observed it. It has come, so far as I can judge, the nearest to my idea of a Christian party. That is—men have united together on the specific point on which they are agreed—they allow wide differences in other things, and they act toward each other and their opponents with forbearance, moderation, dignity, courtesy and firmness. On this point I want to say much, very much; and if needs be, to justify myself to all the brethren and societies and parties who are censured in this remark. But for the present let it suffice to have given this general view, which I do for the purpose of justifying myself in another thing, and to show under what circumstances I made the much censured speech at Norfolk. It has since that meeting been mentioned to me, that the question concerning the advantages or evils of evangelists was the dividing line of two great parties, on one side of which are arrayed certain eastern papers against all "western revivals." Believe me, dear sir, I have for two years been so far separated in my feelings from parties, except the great one that is trying to save men from error and sin and ruin, that I was as ignorant of that fact as an infant.

And if the Connecticut Association brought up that question for a party triumph, I was as innocent of participation, and as ignorant of their schemes, as the veriest stranger. So much for the object of my remarks. An interesting question was before them. I spoke then what I shall never be ashamed to repeat, all the facts which had come under my observation, with the inferences to which my mind inevitably ran. I wish it then understood, that in making those remarks, I deserted no party, I joined no party, I stood with no party. I spoke, in the fear of God, what I knew and thought, and now think.

2. I have been misrepresented by reporters. They have not attributed to me a remark which I did not make, but they have omitted some important qualifying remarks. Of their importance, as shewing my sentiments as then expressed, you can judge. The purport of my speech was as follows: I speak of evangelists only from a limited observation. I have had many protracted meetings in my church. In all but one, pastors aided me. In that one an evangelist labored. In all but that one, we enjoyed a rich and permanent blessing. In that one, we had more than a failure. The meeting truly flatted out, as musicians would say. And it made almost a schism in my church. From that one instance I formed a judgment, not that evangelists were not necessary in the kingdom of Jesus Christ, but that there were very peculiar dangers surrounding that instrument of the church's power. That the danger implies a necessity of evil I do not believe, in this case nor any other. The very meaning of that word, in most instances, is—an evil which may be avoided by proper care, but which will almost certainly be met if caution is not exercised. That brother Finney accomplished a vast amount of good in that capacity, I cannot doubt. That others have, I also believe. And you may have observed that I am no where represented as saying that I thought they were a dangerous, or a bad, or an unnecessary order of men. But my complaint of the reporters is, that they omitted all these observations, which were then made—that it would be better for the churches and ministers, in every case, if the pastors would awaken their own people, visit each other's churches, and do just what evangelists have done, and which pastors have often done, under the smiles of the God of grace. I said, that if these pastors were now going to vote evangelists out of their territory, they were assuming a very solemn responsibility; for they were bound to go home and be as much aroused, as if some faithful evangelist were among them, nay, that they were accountable to God for all the good which might be done by the evangelists, and which good they were then voting out. And I made one other remark, still more important in its present connections. It was—that I did not approve of the remarks of some speakers, nor should I approve of their vote, if it was based upon those views. My objection was to the form of the vote as referring to all time and space. I observed, fully and distinctly—that it would be as unavailing as it was arrogant for that body of men to tell all other men, in all parts of the church, and in all future time, that God would not employ evangelists. And under that remark was implied all that I now believe, and think, and avow, without hesitation. My impressions concerning the evangelists that have been on the field are such, that I would prefer not to invite the greater part of them into my pulpit. But if any one should be willing to assist, concerning whose labors I had formed a favorable judgment, I should invite him, notwithstanding all that has been thought, and said, and voted, by other men.

Yours, fraternally, E. N. KIRK.

For the *Intelligencer*.

WHY SO LITTLE INTEREST FELT

IN THE CAUSE OF PEACE.

It is surprising that the subject of Peace has been so generally disregarded. Do not all acknowledge its trans-

cendent importance? Do they not deplore the countless evils of war? Has it not been the master-scurge for more than fifty centuries and done more mischief than slavery and intemperance, earthquakes, and famine, and pestilence all put together? Strange that *such* a theme should have been so neglected! Is there no piety, no virtue, no philanthropy, no patriotism, no common sense, to heed the claims of peace? Can neither the turpitude of war, nor the number of its sufferers, nor the extent of its baleful influence on all the interests of mankind for two worlds, rouse public attention to this momentous, long neglected theme?

I wonder not so much at the apathy of *worldly* minds, their views, feelings and habits are the weathercocks of passion or prejudice; and since poetry, history and philosophy have so generally been the eulogists of war, and the successful warrior has ever been caressed by all classes, and amply rewarded with pay and pensions, fame and power, it is by no means strange that men of the world should still sleep over the evils of this custom, and turn a listless ear to the claims of Peace.

But how shall we account for the slumbers of *Christians*? With the gospel of peace in their hands, with the spirit of peace in their hearts, with God's promise of universal peace fresh in their memory, with the daily prayer on their lips, that all nations may cease to learn the art of war, and beat their swords into plough-shares, and their spears into pruning-hooks, how can they still sleep over this subject?

Custom has operated even on their minds like a moral torpedo. It has blinded or benumbed them to the atrocities of a practice prevalent in every age and clime. It has been the boast of princes, the ambition of statesmen, the business of all nations. It is a science, an art, a trade, a regular profession, a legalized and honorable means of gaining a livelihood. It is a nursery of heroes, an arena for master spirits, a theatre of glory. So poetry, and history, and philosophy all tell us; so the world has ever thought; and no wonder that Christians, educated under such influences, have been kept asleep over the guilt and woes of war.

Familiarity with this custom has rendered them still more insensible. War forms the web and woof of all history; it pervades and taints the literature of the world; it enters into the government, habits and character of every nation on earth. Could we expect Christians entirely to escape or resist an influence so universal and so mighty?

War has also come to be regarded as a *necessary* evil. Good men lament its existence, but often consider it as inevitable as earthquakes, famine and pestilence. There never was a grosser mistake; but its effect on Christians is as natural as it is deplorable.

Ignorance is still another cause of their apathy. They know little of war, and would recoil with horror from its actual miseries, and with deeper abhorrence from its manifold abominations. It is generally too far off. They know not by experience or observation what it really is. They see not its fleets and armies, nor visit its camps and stations, nor witness the hardships of its marches, or the carnage of its battle-fields, or the anguish of its hospitals, or the untold wretchedness it spreads among thousands and millions of bereaved widows and orphans. Let them *see* or *feel* war, and no Christian can *help* taking an interest in Peace.

Various causes have conspired to turn attention away from this subject. In peace the evils of this custom are not felt; and in war party spirit or national pride and animosity will not allow it to be discussed with any hope of conviction or usefulness.

But *how long* will *Christians* continue to neglect a subject so blended with their religion, and so vital to the welfare of all mankind? Will they *never* wake? I trust, from the signs of the times, that the day is fast approaching when an interest will be felt sufficient to shake the

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For the Religious Intelligencer.

TO PARENTS AND S. S. TEACHERS.—No. 2.

We have said there are evils connected with the institution of Sabbath Schools, most injurious to the very end it has in view. It is not argued that these are necessary evils, wholly unavoidable, but that they result from an abuse of the institution. We think it of importance that these evils should be exposed, with their causes, and some remedies suggested. One evil connected with the Sabbath School, as affecting parents, has been already noticed. Too many parents delegate their individual obligations to educate their children in the precepts and doctrines of the Bible, and to prepare them for the great duties of life, to those who should be merely their coadjutors or assistants. By so doing they place their children beyond their own control, and think to throw off personal responsibility. This is, perhaps, the greatest evil, and most to be feared. If it could be made to appear to parents in its full magnitude, so as to induce them to reform, we should feel that the greatest impediment to the success of the Sabbath School, was removed. There are, however, other abuses of the institution, and those productive of evil, which we consider worthy of special notice. The house of God—the temple of His holiness, with all its sacred institutions and rites, must be esteemed by the rising generation with reverence and solemnity. Once let these ordinances of heaven be stripped of their sacredness, in the regard of the young, and, before another century shall have rolled by, infidelity will demolish our churches, and destroy our Bibles—America will become what France once was, a nation of infidels. Children must be taught to approach the word of God with veneration and awe. They must associate with it all that is sublime and holy. Now we believe that the Sabbath School, in its legitimate, unperverted tendencies, is calculated to impress the young with becoming feelings and sentiments of adoration for the institutions and ordinances of God. Yet, if we do not mistake, the opposite effect is often produced. They become objects of disgust, and, in some cases, of absolute contempt. Children, at least some children, go to the Sabbath School, and to the sanctuary, loathing the place, and are rejoiced when the customary exercises are over. The cause of this is soon told. To us it appears quite prominent. We do not speak of this as universal, but we ask, whether it does not prevail to a very great extent? The cause is this.—*Parents often send their children to the Sabbath School, not simply that they may learn religious truths, and become converted, but, in part at least, for the purpose of getting rid of their noise at home.* Is not this so? They are a trouble, because not subject to wholesome discipline, and the sooner they are out of the way the better. This kind of feeling on the part of parents, is soon discovered by their children. They cannot long be deceived. Children are keen to see the motives by which their parents or guardians are actuated. The result is, they regard the Sabbath School as a place of correction, to be dreaded and shunned. Their teachers they consider as deputed executioners of punishment, and they cannot love them. With such notions, they are ill prepared to be benefitted by any religious instructions they may receive. They are restless, and, like caged birds, long to break away from their grievous confinement. At the very moment they are reciting passages of Scripture, they are disgusted with the exercise. Let the most solemn truths be presented—they will not listen. This is not at all to be wondered at. Human nature will have its course and operate in its own way. How often it is the case, that boys, as soon as they become old enough to take care of themselves,

or, think themselves to be so, desert the Sabbath School with a sort of triumph, and view it as a place fit only for those who are too young to act with the independence they possess. If the Sabbath School is to be esteemed by the young as a place of correction, then we deprecate its existence; for the result must be to bring the Sabbath and its institutions into disrespect and contempt. It may be that parents do not intend such results, but they act in this way, and practice upon the doctrine that the Sabbath School is a place of punishment for their children. We have heard parents talk something after this sort.—“Well! we have got them off, and now we hope to have a little peace.” If this is the object these parents have in view in sending their children to the Sabbath School—then we repeat the sentiment—the institution, as far as they are concerned, is to be deprecated. Their children must see this object, and the results we have stated are sure to follow. We recommend to such parents, that they keep their children at home. For the effect must be most dangerous to them, and they will exert too an injurious influence on others. Such children are growing up but to hate the institutions of the Sabbath. Such conduct on the part of parents, paralyses the efforts of the Sabbath School, and renders it an instrument productive of evil. Let children be taught to love the Sabbath School and its exercises—let them during the week be prepared to recite their lessons readily and understandingly—let their parents manifest an attachment to the institution, and inculcate sentiments of respect for the teachers, and the sound of the church bell on the Sabbath morning, announcing that the hour for the Sabbath School to commence has arrived, will be heard with joy, and will kindle smiles instead of frowns. If parents would make a proper use of the Sabbath School, let them show by their conduct that they send their children there not for the purpose of getting rid of their noise and disobedience, but that they may receive profitable instruction. Let them so manage their children, that there shall be no need of resorting to such abuse of the Sabbath and its privileges. But we must close for the present.

IS THE WORK DONE?

The members and patrons of the A. H. M. S. have great occasion for thankfulness to God, for the success which has attended their labors. When we look back ten years, to the humble beginnings of this institution, or still further, to the origin of those several organizations for Domestic Missions, which resulted in the formation of the A. H. M. S., we are amazed to see how far beyond our fondest hopes, in so short a time, Providence has prospered this institution. We did not then venture to anticipate the ability to report so large a number of missionaries, or so ample means of sustaining them, as God has given to the Society.

But it is due to the cause entrusted to our care, to guard the public against a misapprehension arising out of this very success. It should be borne in mind, that when we speak of success as transcending our anticipations, we speak relatively to the views which were at first entertained of the magnitude of the work. Ten years ago, the resources of this vast country were comparatively undeveloped. Not even the eager spirit of our enterprising and far-sighted citizens had anticipated, for this nation, an expansion so rapid, and a demand for moral culture so multitudinous and strong. Of course, the estimates of the most liberal hearted philanthropists were, comparatively, below the increase of the people, and the plans and prospects of those days were proportionally contracted. It is, then, with reference to such light and such views that we speak, when we say that the amount of success is greater than was anticipated.

But when viewed in relation to the actual demands of the age, the success of Home Missions has not been great. We have appointed more hundreds of missiona-

ries, and expended in their support more thousands of dollars, than could have been supposed probable at the origin of the Society; but it was not then imagined how great the need would be. No human foresight could have predicted the countless settlements that are springing up contemporaneously,—the hundreds of towns and cities that grow, as it were, out of the ground in the night. Hence, while the success is, in itself, great, yet, relatively to the increased demand, it is small,—we had almost said, discouragingly small.

The *past success* is, therefore, no reason for relaxing in our efforts in this cause, but, on the contrary, involves the duty of increased sacrifices, and still more vigorous labors.

But, not only does the disproportion between the results of Home Missionary labor and the demand for it, demonstrate our duty to enlarge our intentions and increase our energies, but the same obligation is enforced by a consideration of the present condition of our country. Various causes are at work, tending to dilute and render inefficacious the moral principle of the community. This is sufficiently manifest in the numerous mobs and other instances of popular violence; in the feebleness of law to restrain crime, owing to a vitiated public sentiment; in the numerous instances of homicide and robbery; in the deliberate and deep laid frauds and forgeries, often staggering belief by their extent, ingenuity, and the evidence they afford of the depravity of their perpetrators. The universal cause of these things is the sinfulness of our common nature. But there are, also, some specific occasions operating, at the present time, in this country, to give the evils above mentioned peculiar activity. Such, for example, is the emigration of foreigners, pouring into our nation elements entirely uncongenial in all the essential ingredients of a pure moral character. Such, also, is the rapid settlement of the Western States. This process goes on with a constancy, and to an extent, never before equalled in the history of any similar transfer of the population of one country to another. By this emigration the piety, the intelligence, and public spirit, which, when concentrated in towns and villages at the East, nobly sustained schools, churches, and all the wholesome institutions of society, become diffused too widely for effective action; and the living coals, which glowed with intense heat when heaped together, are found to expire when scattered widely apart. Meanwhile, throughout the land, and especially over this fair region of the West, infant as it is in the strength to resist demoralizing tendencies, there rages one universal mania of speculation. "Let us be quickly rich," is the aspiration of almost all, the learned and the rude, the avowed worldling, and the professed follower of Christ. In the rush for wealth which follows, invention is put to the torture, every energy of the mind is tasked for new expedients, and thousands made shipwreck of whatever of character they possessed for piety or principle; the moral dignity of the church loses its impressiveness on the public conscience; and her Sabbaths and their solemnities pass into disesteem. This process is accelerated by the very causes which promote our external prosperity as a nation. For example, our facilities for inter-communication have a demoralizing tendency. Our public conveyances are constantly teeming with travelers. Large numbers of our population may be regarded now as living abroad,—are rolling on wheels, or floating by steam—away from the restraints of home, and exposed to all the allurements which Satan spreads for the wayfaring man; for though our citizens are becoming so locomotive in their habits, their churches do not travel, the Sabbath school, the prayer meeting, the concert, the communion table, the sweet influences of the domestic circle, do not travel. But not so the intoxicating bowl, the temptations of the gambler, the nameless dissipations of large towns, thoroughfares, and taverns—these all attend the traveler, and through all these, as through a fiery ordeal, the vir-

tue of the migratory portion of our countrymen has to pass. In short, while they leave behind them whatever institutions of society tend to preserve and cherish their moral principles, they are accompanied in their journeyings by whatever influences may have an effect directly opposite.

And now, it may be asked *is this a time to relax in efforts to promote the salvation of this nation?* When so many tendencies to evil appear which never appeared before, shall we please ourselves with the little already accomplished, and shut our eyes to the *much more* which remains yet to be done, and without which, all that has been done will be of no avail? The Executive Committee of the A. H. M. S. reply, "it is not." As God shall enable them, it is their purpose to urge on their work with redoubled ardor, urged, as they themselves are, by the overwhelming conviction that there never was a time when the appropriate labors of this Society were more needed than they are now, and needed, too, to an extent, to which their present resources, both in men and money, are entirely inadequate.—*Home Missionary.*

THE PLAGUE IN SMYRNA.

The following letter, to the Editor of the Presbyterian, is from Mr. Thomas Brown, who recently went out to Smyrna as a Missionary printer with the Rev. Mr. Brewster, under the care of the Western Foreign Missionary Society. It will be read with interest.

SMYRNA, Asia Minor, June 28, 1836.

Dear Friend and Brother—No vessel has sailed for America since our arrival, the 6th of June, until now. Our passage was a very pleasant one, of 65 days. How could it have been otherwise? The Padang, the brig in which we embarked, was a temperance vessel, in the fullest and most strict sense of the term; and this was very manifest in the conduct and appearance of the sailors. The captain and officers were kind and gentlemanly; and left nothing undone that would have promoted our comfort, or conduce to our pleasure. We were permitted and encouraged in our religious services on the Sabbath, by the respectful and serious attention of all on board; and we would fain indulge the hope that the gospel seed here sown in weakness, may bring forth fruit unto eternal life—though it may long lie buried.

Just before our arrival, that scourge of the east, the plague, had made its appearance in the Turkish quarter of Smyrna, being brought from Egypt, by way of Magnesia, an inland town about 30 miles from Smyrna. Its ravages there have been awful and desolating. Five months ago, it contained a population of more than 30,000, principally Turks. Now, *there are not enough of the living to bury the dead!* It may be said to be *literally DEPOPULATED!!* Out of more than 2000 Jews, not 200 have escaped. These, with the remaining population, are scattered over the neighborhood; and many—perhaps nearly or quite all of them will yet become victims of the pestilence. What a powerful admonition to work faithfully while the day lasts. While the unevangelized nations of the east are thus, in many places, being swept off by death, what are our friends at home doing to send them the good news of everlasting salvation? To us, by far the greater part seem as inactive as if Christ and their fellow-men had no claims upon them, and as though their Redeemer, in whom they look for eternal life, had never given the command, "Go ye into all the world and preach the gospel to every creature."

The plague is received by contact with persons or clothing infected. Indeed, every thing we eat or wear, is, or may be susceptible of the distemper. The seeds of disease are sometimes as long as 40 days in manifesting themselves; but when they do appear, all the skill of the physician and the virtue of medicine are exhausted in vain. Death almost inevitably ensues in a very short time. During the attack the sufferer is entirely bereft of reason.

[1836.]

It is impossible to ascertain the mortality in Smyrna. The governor prevented the existence of the disease from being generally known for a long time; and even now he threatens to bastinado any person who shall circulate reports contrary to the good health of the city. Last week, however, the deaths certainly amounted to between 2 and 300, and perhaps a much larger number. The Turks are all fatalists, and, of course, take none of the usual and necessary precautions to avoid the disease. They even wash the body before interment. There have been and are cases in all quarters of the city; so that the whole population have been and are more or less exposed. Indeed, we must suppose that in a very short time the disease will become more widely spread; and shall not be surprised to hear that the mortality is 500 a day. In 1814, more than 30,000 died of the plague in Smyrna, in a few months.

I would not that our friends should feel alarmed, but rather that they should continually commend and commit us to the keeping of Jehovah; and read the 91st psalm:—for if the Lord keep us not, we are badly kept. We have generally preserved the strictest quarantine, and shall continue to do so.

Within a short time past, things have assumed a very serious, not to say, alarming aspect in this country, and in the kingdom of Greece. The Greek bishops and priests have determined, and are striving to put down our schools, and bring the influence of Protestant missionaries to an end. They have threatened to excommunicate all members of the Greek church who send their children to the "American Schools," as they contemptuously call them. They have also made several publications in which they laboriously strive to rouse the national pride of the Greeks, and most earnestly entreat them to be on their guard against the innovations of the "American Religion;" as they rightly fear that it would materially affect their customs and usages, and destroy the power and emoluments of the men who manage the senseless and degrading ceremonies and idolatrous practices of what they call the "Ancient Greek Church;" in contradistinction to our "new religion," as they call it. Truly we are in the midst of an important crisis; and may the Lord direct us in all things and enable us to do that which will tend most to glorify Him and promote the salvation of immortal souls.

These publications are being answered as fast as possible. They will shortly be published in English, when I shall take pleasure in sending you a copy, as also all future publications that will interest you. Some think the opposition will become so violent and universal that our schools will all be stopped, our printing office closed, and we ourselves ordered to leave. This I do not fear.

THOMAS BROWN.

For the *Intelligencer*.

CITY TRACT SOCIETY.

Mr. Editor,—Permit me through the medium of your paper, to inquire, not only for myself but for a number of individuals in town, what has become of the Committee which were appointed some time since, to form a constitution for a *City Tract Society*, and present it to the Churches. We have been waiting long for the report of this Committee, and thinking and hoping that something might be done immediately; but we have waited till our desire and expectations have been changed to fears; we therefore earnestly ask, What is the matter? Is the thing to rest here? Must it be said of the Christians of New Haven, that they have not enterprise and decision enough to carry into effect a plan, which we all believe to be directly calculated to stay the tide of vice and immorality which is fast flowing in upon us? Does this Committee need months and years to mature a plan? Have they not a plan already matured in which we are all agreed and all that is necessary to do, is to come out

and act? Is the work so great, that it cannot be accomplished?—is this the reason that there seems to be so much hesitation and waiting?

We would rather believe that the Committee have been waiting for none of these reasons, but probably thro' their press of other business they have forgotten what, on a moment's reflection, they will feel to be their duty and privilege.

May we not hope soon to hear from this Committee, and soon see Tracts distributed to every destitute individual in town, and thus an additional way be opened to enlighten and bless a large portion of our community, who have hitherto been woefully neglected. S B.

NOTICE TO LYCEUMS.

All Editors of newspapers and other public journals, throughout the United States, are requested to mention "that the Pennsylvania Lyceum is prepared to deliver *gratuitously*, an elementary set of specimens in Geology and Mineralogy, to any and every County Lyceum, which is or may be formed in the Union.

If any such Lyceum, or a few individuals with a view of forming one, in any one of the eleven hundred counties in the United States, will request some merchant or other person, who may visit Philadelphia the present season, to call upon John Simmons, Corresponding Secretary of the Pennsylvania Lyceum, or upon Dillwyn Parish, corner of Arch and Eighth streets, they can procure a set of specimens, representing the elements of rocks and mountains, the different strata, or kinds of rocks, the ores most useful metals, and a few other minerals; also a few specimens of improvements in schools and lyceums, such as geometrical, and perhaps architectural and other perspective drawings, foliums, impressions of leaves, and possibly a few specimens of needlework.

Editors of this and other countries, are also requested to mention in their columns, that the next National Convention of American Lyceums, will be held in Philadelphia, commencing on the first Tuesday of May next; and that any person or persons from either continent, who may bring or send to that meeting, specimens of plants, minerals, shells, insects, or other productions of nature or art, may exchange them for others, deposit them for the use of the National Cabinet, or appropriate them in some way for the diffusion of knowledge, and for instituting a scientific, and it is hoped a Christian intercourse, among the nations of the earth.

It is expected that delegates from state and county Lyceums in America, and from similar societies in other countries, will be provided with accommodations by the hospitalities of the citizens.

RELIGIOUS SUMMARY.

Rev. GEORGE W. BLAGDEN, late pastor of Salem Street Church, is installed as pastor of the Old South Church, Boston.

GERMAN LITERATURE.—Alluding to the literary fair at Leipsic, a recent writer says, "the wagons of printed paper which leave this mart of the brain, exceed in number an Indian caravan." The same authority adds, that at least 10,000,000 of new volumes are printed annually in Germany; that every year furnishes 1,000 new writers, and that there are at least 50,000 persons living in Germany who have written a book.

Installed by the Presbytery of Grand River, Sept. 7th, 1836, Rev. S. W. Burritt over the church and congregation in Austinburg, Ohio.

The Presbyterian church and congregation in Conneaut, Ohio, have given a call to Rev. William Fuller to become their pastor, and arrangements are made for his installation on the 21st inst.

Rev. Ferdinand D. W. Ward and Rev. Henry W. Cherry, were ordained as Evangelists, on the 1st inst.

by the Presbytery of Rochester. They are designated as Missionaries to the *Tamul* people in *Southern India*.

The Board of Trustees of the new College, located at Marshall, Michigan, have elected for its President the Rev. Mr. Kirk of Albany, N. Y.

On Tuesday last the Hon. J. Q. Adams, agreeably to a previous appointment by the city authorities, delivered a Eulogy on Mr. Madison, at the Odeon. The house was thronged in every part. Mr. Adam's discourse was mainly historical.

PROFESSOR HOPKINS'S INAUGURATION.—The exercises on the occasion of the inauguration of Professor Mark Hopkins as President of Williams' College, were attended in the Chapel on Thursday, the 15th inst. Dr. Shepard, Vice President of the Institution, presided, and in the name of the Corporation, initiated into office and invested with its proper authorities the President elect. The Inaugural address of the President elect was marked with much correctness of sentiment, depth of thought, beauty and richness of imagination, and propriety of style. The subject of it was Elocution, which, though one that is much written upon and discussed at the present day, was treated in such a manner as to interest and highly edify a numerous and attentive audience.

After the exercises of the Inauguration were finished, the Ecclesiastical Council, called for the occasion, proceeded to the ordination of President Hopkins as a minister of the gospel. The consecrating prayer was offered by Rev. Dr. Cooley, of Granville; the Charge was given by the Rev. Dr. Shepard, of Lenox; the Fellowship of the Churches was given by Rev. Mr. Dwight, of Richmond; and the concluding Prayer was offered by Rev. Dr. Griffin, the former distinguished President of this College.

Marion College.—The buildings on the College grounds are six brick and two framed cottages for the students, with a hall, kitchen, and rooms for the steward. A large brick edifice for a chapel and recitation rooms is going up at the Preparatory Department, and three brick two story houses, with two barns, are in the process of being erected for the use of Professors in the Theological Department. A new handsome brick house for the President, the Rev. Wm. S. Potts, has been erected this summer, and one for Professor Agnew, and a large refectory is building.

The following is from a New Orleans paper of the 7th of August. It certainly presents a view of the moral state of that city, or to say no worse, of its police, that is greatly to be deplored.

"The police jury, at its last sitting, reported the number of deaths, during the past year, from assassination, and unknown causes, at 130!"

In 1796 there were but but 20 Roman Catholic Chapels in England and Scotland. At the present time there are more than 500. In a single county there are 87. Forty more are building and forty in contemplation. Who can inform us how many there were in the United States 20 years ago, and how many now?

Bangor Seminary.—Rev. George Shepard, of Hallowell, has been appointed Professor of Sacred Rhetoric, in the Theological Seminary, and has accepted the appointment.

Mr. Editor.—I am thankful, that I have been permitted, after a long absence from New Haven, to spend one Sabbath more in this most pleasant city.

I visited four Sunday Schools, and had the privilege of speaking in four places of worship, to make known the objects of my visit to the United States on behalf of seamen and destitute emigrants.

Many useful books and some money have been sent to places appointed for the reception of donations, which I have received and hope to apply to the purposes for which the donations were designed.

Should others be disposed to aid these objects, the Rev. Mr. Bacon, the Rev. Mr. Sawyer, and Mr. Stebbins the Bookseller, will receive and forward their donations.

That God may induce many to aid these objects is the prayer of

T. Osgood, Agent.
New Haven, Sep. 27, 1836.

ERRATA.—In consequence of the illness of the Editor, much of the labor of the last No. of the *Intelligencer* was committed to other hands. The proof sheets were corrected by one who had not the copy before him for comparison, and several errors, consequently, escaped detection. The most important that have been noticed, occur in the interesting letter of Mr. Schaufler, which we trust they, for whom it is published, will readily perceive and correct. The signature adopted by our Correspondent, on A Plan to abolish the profession of the law, is CIVIS, and not CINCIO.

Through a kind Providence, the Editor is able to have a partial supervision of the present No., and hopes soon to recover strength for his accustomed labors.

DIED.

August 15, Mrs. Harriet B. Boudinot, wife of Mr. Elias Boudinot. A letter from one of the Missionaries, dated Creek Path, Aug. 30, says:

She died on the 15th inst. of a very violent attack of bilious fever. This will be to you as well as to many others an unexpected event; an event to be classed with the mysterious dispensations of Providence. Your acquaintance with her estimable character, will at once convince you that her death is a great loss to her afflicted family, and also to the Cherokee Nation, of which she was an adopted daughter.

Several years since, Mrs. B. left a circle of intelligent and pious friends, united her destiny to that of a "son of the forest," who had been educated both in the school of science and in the school of Christ, and took up her residence among this people, where her "path was that of the just, which shineth more and more unto the perfect day." Her example and precepts were such as became a woman professing godliness, both in her own family, and among those with whom she was called to associate. Her death was such as might be expected from such a life.

In Marion, Ala. after four or five days illness, of rheumatism in the breast, on Thursday, the 8th Sept. in the 74th year of his age, **ROSWELL HUNTINGTON**, a native of Norwich, Conn.—He removed from Connecticut to North Carolina, where he lived more than forty years, and in the fall of 1835, he removed with four of his children to Marion, Ala.—He has been, by all who knew him, greatly esteemed for his amiable disposition, and his willingness to perform acts of kindness. While in Connecticut although a boy, of 14 years of age, he joined the American troops, and repaired to New London to assist in defending that place. He has left seven children to mourn his sudden and unexpected death.

In New York, Mr. Theodotus Hunt, aged 74 years, and old and respectable inhabitant of Brooklyn.

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